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weapons of his father the Sun, and destroys with these the demons that oppress humanity. It seems to the writer of this notice, that it is in such elaborate myths, narrations intertwined with the life of the race, that we are to look for the origin of modern nursery tales ; the latter are reduced and transformed reductions of early rite myths, or are literary creations based on tribal myths which have served as their foundations. Did we have the Greek story of Phaethon in a genuinely popular version, we should find ourselves confronted with a story analogous to the Navaho tale, and connected with the hero of a tribe. The fundamental idea involved by these representations is that the destined deliverer must be of divine birth, is born invested with innate capacity, and is from the first different from the common clay of which humanity is constituted. Modern American politics may be pleased to insist on individual equality, but folk-lore believes in heaven-born mastership ; it is this conception that is expressed in nursery histories, though in a modernized and also vulgarized version. Such at least is the speculation suggested by a passage of Dr. Chamberlain's collection : "Carlisle has said : 'The History of the World is the Biography of Great Men.' He might have added, that in primitive times much of the History of the World is the Biography of Great Children."

*W. W. N.*

#### NOTES ON PUBLICATIONS RECEIVED.

The proceedings of the American Association for the Advancement of Science contain abstracts of papers presented during the meeting of 1895 in Section H, titles of which have already been given in this Journal. The vice-presidential address of Frank Hamilton Cushing, on the "Arrow," is given in full, with illustrations. Fully printed, also, are papers on "The Cosmogonic Gods of the Iroquois," by J. N. B. Hewitt, and on "The Sacred Pole of the Omaha Tribe," and "Indian Songs and Music," by Alice C. Fletcher. Mr. Hewitt considers that "in the protology of this people we see in full operation the effect of the imputative method of explaining the phenomena of nature, in the endowment with subjective attributes of the bodies and powers in nature. Herein lies the key to the entire cosmology of the Iroquois people." The method pursued is linguistic; a sketch is given of Iroquoian cosmogony as related by Onondaga shamans of to-day, and the names of the chief personages discussed. In examining the appellation of the goddess called by the Hurons Aataentsic, Mr. Hewitt comes to the conclusion that the name signifies "she whose body is black," and this indicates her as the goddess of night. Yosheha', the Iroquois demiurge, in virtue of his second name, he considers to figure the revivifying force of Nature, and not the sun, as maintained by Dr. Brinton. Miss Fletcher considers that the prototype of the pole may have been the Pole of the Thunder rites, belonging to one of the gentes, and about which rites were performed when the first thunders were heard in the spring. The Thunder gods, represented as birds, used clubs for weapons, and their adoration would represent success in war. The legend of the pole describes it as the home of the Thunder-birds,

whence paths of burnt grass diverge to the four quarters. The pole, provided with a scalp and a sacred bundle to represent a human body, was annually ceremonially painted or anointed, and in its presence, as the centre of authority, were acted out semblances of battles and huntings. The pole and its ceremonies were also symbolical of the political organization of the tribe, the rites containing evidence of successive changes of social constitution. Thus the ceremonies stand as evidence of the complications of the social order existing in the most primitive communities. The paper on "Symbolism in Ancient Art," by F. W. Putnam and C. C. Willoughby, in abstracted form, but with illustrations, has already been noticed in this Journal.

Dr. George C. Keidel of Johns Hopkins University publishes a series of studies entitled "Romance and Other Subjects." The first number of this series was devoted to "Evangile aux femmes. An Old-French Satire on Women," and was issued in 1895. The second number, entitled "A Manual of *Æsopic Fable Literature*, a First Book of Reference for the Period ending A. D. 1500," is entirely bibliographical, intended to give in full all titles of printed works of the fifteenth century; prefatory chapters include "History of *Æsopic Fable Literature*," "History of Related Subjects," "History of Special Fields of Literature," "History of Single Fables," and "Tables of Fable Literature." Under the title "Incunabula," are mentioned all existing copies of early printed editions of authors like Laurentius Valla, Vincentius Bellovacensis, etc., with the libraries to which they belong, the prices at which they have been sold, their condition as perfect or imperfect, etc. This part of the work is in the nature of a librarian's catalogue, and as such will be valuable to collectors. In a brief introduction, the writer defines Fable Literature as including "all forms of animal tales in which a moral purpose is evident. Such tales appear to have existed at all times and among all peoples, and the attempt to trace mutual relations between them in their oral form appears to be a well-nigh hopeless task." The incompleteness of accessible information leads Dr. Keidel to remark that the extent of this field of literature is so immense as to leave room for the subsequent gleaning of at least an equal amount.

The third number of the first volume of "Ethnologisches Notizblatt" contains a new contribution on the Orang Bélènda of Malacca, by N. A. Grinwedel, based on observations of the indefatigable traveller, Krolf Vaughan Stevens. The investigations of this ingenious and careful observer have opened an entirely new field in the study of the art of the uncivilized tribes of the far East. In the present contribution, charms for driving away the tiger, paintings of the body belonging to the tiger claw, and the great organization of the Bélènda are described. There are brief notes on many other subjects. Students of American ethnology will be interested in a description of calabashes collected among the Lenguas of Paraguay. These vessels are decorated with concentric circles connected by lines which according to the collector, Dr. Bohls, represent villages and the trails connecting them. A very full review of recent literature, mostly from the pen of Bastian, forms the greater part of the number.

The twelfth volume of *Germanistische Abhandlungen* contains a number of contributions offered by members of the Schlesische Gesellschaft für Volkskunde (Silesian Folk-Lore Society), in honor of the fiftieth anniversary of the doctorate of Karl Weinhold. Twelve papers are included in the publication. Among these may be especially mentioned two interesting accounts of Silesian custom. P. Drechsler, under the title "Handwerks-sprache und -Brauch," describes especially the usages with which the artisan was formerly admitted to the freedom of his craft as a fellow (*Geselle*) or a master (*Meister*), the custom being that such promotion should be preceded by years of service as a wandering artificer. Usage prescribed special formulas by which should be greeted the fellow-work-man who in the course of his roaming entered the chamber where sat his fellows; while a regular order of ceremonies attended the initiation which gave him the privileges of his trade. Within fifty years these have been going into oblivion. As the initiatory usages are described, these have for some time been infected by a comic element, which has mingled itself with the originally profound seriousness of the ceremonial. Drechsler observes that the performances and questions addressed to the candidate bear an unmistakable analogy to the initiatory festivals with which, in the Middle Age, students were made free of the universities.—In the other paper mentioned, F. Schroller sketches the characteristics of the Silesian folk, and points out the manner in which the spirit of the age modifies their actions and thoughts. The primarily patriarchal character of the life caused each farmer's house to become a large family, in which the heads of the house bore the titles of father and mother. Servants sat at the same board and ate out of the same dish, uniting in the repetition of family prayers. In the village, also, the inmates formed a great family, the members of which were addressed and treated differently from outsiders. The title of "man" was rendered only to a married person, who might be the head of a house, and perpetuate the family name. Relationship, or to use the local term, "friendship," extends to only two or three generations; in the fourth generation, any consciousness of such connection is lost. Of anything like a family tree the peasants have no conception, and it is seldom that anything is known of a great-grandfather, while grandchildren of two brothers regard each other as strangers. But modern ideas have penetrated Silesia: the new farmer regards his employees as hirelings, to whom he stands purely in a business relation, and walls up the door which formerly admitted servants to the living-room of the family; if means permit, instead of a co-worker with his laborers, he is inclined to play the part of a mere inspector.—O. L. Jiriczek gives an account of an Icelandic seventeenth century elaboration of the Hamlet story, which, however, he finds to be dependent on the legend as contained in *Saxo*.—A. Hillebrandt briefly sets forth reasons for believing that Brahmanistic social regulations were only the survival of ethnic relations dependent on conquest, and that the measure with which the system is to be judged must be taken from the conceptions of antiquity, which were equally severe.